

to do so much as even look at the lesson he is expected to teach the following Sabbath. We confess our inability to prepare anything that will prove a "Help" to an indifferent teacher, one who does not appreciate nor realize the responsibility that rests upon him as an instructor of the youth in sacred things, the things that pertain to the spiritual and eternal. The man who has more interest in his worldly affairs, whether business or amusements, than he has in the message of eternal life which he is to deliver to those who gather in the house of God on a Sabbath morning, should at once resign in favor of some one who is alive to the fact that his work is for time and eternity. The work of the teacher is too important, the responsibility too great, the influence too far reaching, to be trifled with. It is not a little thing to be an instructor of youth in those things which are to prepare them, not alone for life's great duties and responsibilities, but for eternity also.

Personal Mention

Brother J. S. Bowman reports nine accessions at Arritts, Va.

One more added to the Philadelphia church by relation, writes Brother Bowman.

□ Brother Hubbard, Elkhart, reports another accession to the congregation at that place.

On Monday, May 23, one was added to the congregation at Toll Gate, W. Va., where Brother Wilt is pastor.

Saturday, June 18, we were called to the home of Brother and Sister Bailey to conduct the funeral services at the burial of their child.

The article in this issue on, "The Pastor and People," by Brother Kimmel was read at the late convention held at Pleasant Hill. The paper should be read and re-read.

Brother McFaden writes: "I closed a week's meeting here; baptized five. Have more to follow." Brother McFaden promises to renew his communications to the EVANGELIST.

Brother Hazlett reports another accession at Nappanee, baptized on his 55th birthday. It was a late beginning, but not too late. There is yet much to do and there may be many years of service for him.

Brother Grubb writes that they could not do without the EVANGELIST if it were to cost \$5.00. He says it does them much good and gives them fresh courage in the great work which the Master has given us.

Thro our old friend and brother, Dr. U. M. Beachly we learn of a very pleasant communion service held in the Meyersdale congregation, and also the addition of a number of members. As the meetings continued a few days, the pastor, Brother Knepper will no doubt give us a full report.

Brother Mackey, Elk Lick, Pa., writes: "Closed one week's meeting with fifteen accessions. All these accessions are exceptionally strong financially, and also as practical workers. Our young church at Salisbury is now firmly established, and is more than able to maintain itself independently."

Brother A. T. Wirick sends us a leaflet on which are advertised a number of subjects on which he preached during revival services. Among them are these: "Hell in Disguise;" "Life a Battle;" "A Bruised Reed;" "A Dethroned God;" "A Hopeless Prisoner;" "Lost and Saved;" etc. The circular is accompanied by a card inviting the co-operation of members in his efforts to win souls to Christ.

Contributions

THE RELATION OF PASTOR AND PEOPLE

J. L. KIMMEL

The intimate relationship that exists between a pastor and his people is sometimes overlooked and at other times misunderstood. And yet it requires but very little investigation and reflection to convince one that such a relation must necessarily exist.

The word pastor is derived from the latin *pascere pastum* to pasture, to feed and means 1, a shepherd, one who has the care of flocks and herds. 2. A minister of the gospel having the charge of a church and congregation, one who has the care of souls.

And thus the apostle Paul speaking concerning Christ and the church says, "and he gave some apostles and some prophets and some evangelists and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Till we all come in the unity of the faith, and of the knowledge of the Son of God into a perfect man unto the measure of the stature of the fullness of Christ.

Again this definition is in perfect accord with the language of the apostle Paul in his charge to the Ephesian elders, when he says, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God, which he has purchased with his own blood. For I know that after my departure shall grievous wolves enter in among you not sparing the flock."

There is a beautiful similitude here between the shepherd and the minister of the gospel. As the shepherd feeds and cares for his sheep, so the minister of the gospel is to feed his people the bread of life and protect them from their enemies and keep them safe in the fold, so that they are not destroyed by the wintry blasts of sin.

With this striking similitude before us, the intimate relation of pastor and people at once becomes apparent. And the responsibilities that this relation involves should never be overlooked; for the duties of pastor and people are reciprocal. I do not think I can do any better than to quote right here from an article written by Thomas B. Hastings, for the Shaff Herzog Encyclopedia of Religious Knowledge, on Pastoral Theology.

"A presbytery or other ecclesiastical body, in licensing a candidate for the ministry passes its verdict for his fitness for the service. That verdict is to be confirmed by the call of a church. The call of a church and congregation when accepted, involves reciprocal obligations. These obligations are represented but cannot be fully expressed,

much less can they be limited, by the terms of the call; for the church and congregation owe the pastor, and the pastor owes them more than can be put into any writing. The call made and accepted is a contract, but it is more than that. Not only must it be fulfilled on both sides with businesslike fidelity, but it must be fulfilled in the largeness of the spirit of mutual Christian love."

The true minister will never be a place seeker. In the spirit of the saying of Confucius, "I am not concerned that I have no place. I am concerned how I may fit myself for one." The truehearted minister, having done his work of preparation with fidelity, will trust the great head of the church to find him a place and the old proverb hold good, "A stone that is fit for the wall will not be left in the roadway."

Absolute personal consecration to Christ and his kingdom is *fundamental* to the true idea of an evangelical ministry. Considerations of adaptation and of family ties must have weight, but always should predominate the question, "Lord, what wilt thou have me do?"

Once settled in the parish, the pastor needs not only power in the pulpit, but also power to reach and sway men by personal contact and influence. Preaching prepares the way for pastoral work, and pastoral work inspires, and guides, and warms the preaching, and gives it practical adaptation and power.

The true pastor finds the themes of his sermons among his people, rather than in his own tastes and tendencies, and so he preaches not for himself but for his hearers. If for preaching talent is first and tact second, for pastoral work tact is first and talent second, piety being equally necessary in both relations.

Tact is defined as "a finer love." It is of the heart and other things being equal, the heart that is the warmest, will have the most of that address, facility, and skill which we call tact.

The large and general relation of the preacher to his congregation, as a whole, becomes in the pastor, a personal and an individual relation to each member of the flock without regard to condition or character. This involves a dealing with a great variety of natures, each one of whom is a separate and sacred responsibility to the pastor. There are always some souls in need of personal ministrations. Men are reached and saved one by one, and not in mass. The preacher must be a pastor to gather in one by one the souls to whom he has spoken from the pulpit the words of truth.

As the pastor goes among the people, what he is will condition what he says; his character and life will help or hinder his work. The visible rhetoric of the minister's daily conduct is more de-